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INTERNATIONAL BIBLE STUDY.

April 18, 1886.——,,——*John* 2 . 1-11.

See last Guardian.

April 25.———*John* 3. 1-18.

THE account of the visit paid by Nicodemus to Jesus when the latter was in Jerusalem in connection with the passover festival, is closely connected with the statement that closes the previous chapter: "Many, seeing his miracles, believed on him, but Jesus did not commit himself to them, because he knew all, and needed not that any should testify of man; he knew what was in man." The conversation with Nicodemus affords an illustration of Christ's acquaintance with the characters and motives of men. He was one of those who saw the miracles of Jesus and saw in them the evidence that God was with him, but Jesus questioned the stability of their faith and declined to commit himself unto them. These persons wished to constitute themselves a kind of Managing Committee for Jesus at the capital, for how could any mission prosper that was not represented at Jerusalem? But in that case, it was necessary that Jesus should consent to be guided by this Jerusalem Committee. These are very much the ideas that still largely prevail in the Church. There must be an *influential* Committee at London or some similar great centre, and by *influential* they mean largely composed of men known for their wealth and rank and respectability, and the party manipulated by this Committee must defer to their wisdom and consent to act according to their discretion.

Nicodemus came to Jesus *by night*. This circumstance is not only here mentioned, but in ch. 7: 50 and in 19: 39. From this emphasis we infer that he sought the privacy of this interview because he was not prepared to face the stigma that would come upon those who identified themselves with this man of Nazareth. The fact that he had not studied in the ecclesiastical seminaries of Jerusalem would go against him materially, and to make up for this deficiency it seemed very desirable that he should have an influential committee at the metropolis to commend his cause to popular favour, and to give him such hints for his guidance as his inexperience might require.

Nicodemus, a member of the Sanhedrim, the ruling Council of the nation, finding himself closeted with Jesus, said, "Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him."

Well, Nicodemus! if such be thy conviction, thou canst have no difficulty in receiving what this authorized Messenger shall tell thee. We suppose that Nicodemus expected to hear some wonderful things about the world to come, about heavenly things, the things of the kingdom of heaven. We infer this from the 12th verse. Jesus at once tells him that except a man be born again he cannot see the kingdom of God; the implication being that this qualification was wanting to Nicodemus. So Jesus said afterwards to his disciples, To you it is given to know the mysteries of the kingdom of heaven; and to Peter he said "Flesh and blood have not revealed it unto thee, but my Father in heaven." And again, "Thou hast revealed it unto babes."

Nicodemus did not know what to make of this condition. Jesus restates the matter thus: Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. To know the kingdom of God one must enter into it; to enter it he must be born again, be made a child of God and a new creature, by the operation of the Spirit of God, in connection with an open confession of faith by baptism. Our Lord seems specially to have reference to the fear of man which hindered Nicodemus from approaching Jesus by day. He professed to believe that Jesus was greater than all, and yet he made more of men than of Jesus by shrinking from an open confession.

That which is born of the flesh is flesh. Fallen humanity cannot beget any thing but its own fallen nature; hence the need of the transforming Spirit. (What becomes of the doctrine of evolution?) The power of God was manifested in miracles to show that that same power was available for the transformation of their corrupt spiritual natures. Nicodemus ought not to wonder at the doctrine of the necessity of the new birth. The prophets, one and all, have insisted upon the ruin of man's moral nature, and his inability to rectify himself. The wind, like the Spirit, is invisible; (the Greek has but one word *pneuma* for *mind* and *spirit*;) the wind demonstrates its presence by its effects; and in like manner the Spirit.

Nicodemus is still confounded; what he hears does not fit in at all with the religious ideas that have long had possession of his mind. Jesus asks how he could be a Master in Israel and yet be ignorant of these elementary truths. We speak what we know, testify what we have seen; you allow that God is with us, yet you receive not our testimony. I tell you earthly things, things already made known; (*e. g.* see Ezekiel 36: 25-29;) yet ye believe not; how then will you believe when I tell you of heavenly things? If any of your number had ascended up into heaven and brought you other testimony, you might hesitate to receive my words. But no man hath ascended to heaven but he that came down from heaven, the Son of Man who is in heaven, even while on earth.

He adds that as Moses lifted up the brazen serpent in the wilderness that the perishing might live by simply looking to it in faith, even so must the Son of Man be lifted up that whosoever believeth on him should not perish but have eternal life. Here, after 15 centuries, the first intimation is given of the reason for which God chose such an extraordinary way of healing the Israelites. For God so loved the world, Jews and Gentiles, elect and non-elect, that he—forgives the sins of all mankind and takes them to heaven? Nay, that love would be more like the devil's love, whispering, Ye shall not surely die. God did not so love the sinful world as to allow it to march triumphantly into heaven. He so loved it as to give his only-begotten Son, the image of the invisible God, to die upon the cross for the sins of men, and be raised again for their justification, that the Gospel of everlasting life might be available for every one that should believe. He did not send his Son into the world to condemn the world, which would have been the case "this" perfect and glorious being had come simply to commend and unfold the commandments; but as a meek and lowly Saviour. To believe on him is to pass from condemnation to life; not to confide in him is to show one's enmity to the loving God that sits on the throne, and pronounce condemnation on oneself.

WEEKLY REVIEW.

—A CORRESPONDENT of *Nature* was skeptical regarding the popular belief—in relation to the European viper, as well as the American rattlesnake—that when the female is suddenly surprised she opens her mouth and permits her young to *run down her throat*. But he could not resist the positive testimony of M. Palisot de Beauvois, who had seen it. The Editor of the *Bombay Guardian* saw, in Upper Duncan Road, Bombay, a quarter of a century ago, several young snakes run into the mouth of their parent.

—SIR MADHAVRAO is one of the few that has the courage of his convictions. He lately refused to attend a marriage where the bride was a mere child. Could he consistently do less?

—H. H. THE MAHARAJAH DULEEP SINGH has written a letter to his beloved countrymen, in which he announces his intention to return to India and to return also to his ancestral faith. "Satgooroo (the true Teacher) who governs all destiny has so ordered circumstances that he is compelled to quit England and occupy a humble sphere in India." The letter, which is a curiosity in its way, will be found in our Epitome. The Maharajah and family were booked to sail by the Str. *Verona*, due here next week. The *Liberal and New Dispensation* recommends the Maharajah to stay away from India, "for here he will be only a prisoner, while in England or in any other country he will have freedom."

—MR. RICHARD GRANT, Treasurer of the Transit and Building Fund Society of Bishop William Taylor's Self-supporting

Missions, publishes a Financial Statement from which we learn that the receipts from February, 1885, to February, 1886, amounted to $45,148, the expenditure to $28,696, leaving a balance of $16,451. "A friend" gave $8,000 for use in Africa. A party of about 20 additional missionaries (men and women) were to leave America last month.

—We take the following from the *Liberal and New Dispensation* :—

We live in strange times. The other day Baron de Brenner, Chamberlain to the Emperor of Austria, passed through Amritsar, and as it was the occasion for the *holi* festivities "he not only formed one of the festive throng, dressed as a Hindu, but also distributed largesses to priests and when discovered, was warmly thanked, prayed for and sprinkled over with the *holi* colour.' Comments are useless.

Our contemporary evidently thinks that such a tribute to popular Hinduism tends unmistakeably to weaken the hands of the true sons of India who are seeking to recover their countrymen from these degrading and superstitious practices.

—With reference to the letter signed A. B. C. we may be allowed to state that while we recognize the divine sanction of marriage, we claim that that sanction belongs only to the union of marriageable persons, and that the sacred name is prostituted when applied to pre-nubile and prospective unions where parents anticipatively usurp the right of consent inhering in marriageable persons. Marriage, as instituted by God, is for the marriageable. We hold that Rukhmabai is bound by no contract made for her when she was eleven years of age, even if her consent was then given, for a child of 11 years of age is not competent to pre-ordain her own future. Nor do we believe that the Government can give the sanction of legality to contracts of marriage made by others in behalf of infants; if, when the parties attain to the age of puberty they voluntarily accept of the arrangement made for them, the marriage may properly be legalized. It appears to us that as regards Rukhmabai, we have nothing to do with the grounds of her reluctance, nor does it make any difference whether the proposed husband is a cultivated man or not. We claim that she is not bound by the contract made for her, unless she chooses to be. And we claim this for all the Rukhmabais of India. These are matrimonial abuses all over the world; but these do not affect our position that marriage has to do with marriageable persons.

—We lately saw an article aiming to show that the Jewish nation was not responsible for the Crime on Calvary. The writer argued that the populace had nothing to do with the crucifixion of Jesus. It was in no sense a popular movement, much less a national movement. It was the work of the Sadducees, a small and despised clique :—

"The Pharisees, who were the true representatives of the patriotism and religion of the nation, are scarcely mentioned as having any hand in the great crime. Through fear of the people, and to prevent any outburst of sympathy from the multitudes who only three days before had hailed Jesus with their hosannas, it was planned that the arrest and conviction should be in the night. He must be seized when alone and while the great city is asleep. That is why Judas was worth thirty pieces of silver to them."

The Pharisees had denounced Jesus as an impostor, and had decreed that every one who recognized him as the Messiah should be excommunicated, and had issued an order that he should be arrested wherever found. But to declare his claim void was to justify those who put him to death, for the Scriptures expressly declare that such a one should be put to death. They did what they could to bring about his death. Nor can it be said that the populace had nothing to do with his crucifixion. The populace were gathered together before the palace of Pilate crying out, Crucify him, crucify him! Release unto us, not this man, but Barabbas. They were indeed stirred up to do it by the machinations of the Sadducees and Pharisees, but they lent themselves to this bloody business without compunction, and cried out with one voice, His blood be upon us and upon our children. Just a day or two before his crucifixion, he uttered one of the most terrible bills of indictment against the Pharisees and Scribes, ever uttered against any class, closing with the words, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" "O Jerusalem, Jerusalem, that that killest the prophets and stonest them who are sent unto thee, how often would I have gathered thy children, and ye would not." Look at the speech of Stephen in Acts 7, and see how he brings home to them their sin: "Which of the prophets have not your fathers persecuted? and they have slain them who showed before of the coming of the just One; of whom ye have been now the betrayers and murderers."

—When the Spirit of God descended on the disciples, at Pentecost, and signs and wonders were done in the name of that Jesus whom they had treated as a malefactor, some thousands were convicted and converted but the great mass of the people, with their rulers, maintained an unbending opposition to his name, cause and people. The numbers converted were a very small minority of the whole. When Jerusalem was beseiged by Titus, it contained more than a million souls who had turned their backs on Jesus and were looking for a Messiah after their own minds. And from that day to this, the Jewish nation have maintained this attitude. It is very true that the common people heard Jesus gladly, and judged more correctly than their rulers concerning him; still, the fact remains that they suffered themselves to be led by those who had most to do with the national rejection of Jesus.

—The American religious papers contain column after column of notices of revivals in different parts of the country. Messrs. Moody and Sankey are conducting services in the large towns of the South, with such results as usually accompany their ministry. Messrs. (Sam) Jones and Small were in Chicago, and immense interest in the meetings was being manifested. Mr. Small, at one of his evening services, read the following from a Chicago paper :—

"Sam Small and Sam Jones were rampant rebels down in Georgia during the War, but that was when both of them were very wicked. We don't wish to ask any impertinent questions; but out of curiosity we should like to know if, when they repented of their sins, they also repented of the rebel business."

In reply, he said :—

"I don't know why the curiosity of the gentleman prompted him to write this paragraph. I am not sorry that he wrote it. It enables me to say that, at that period, if I was a rampant rebel at all, I was one of the dastardly class that was ten years old at that time; and if I did the Government any damage I am sorry for it. I only know this, that if I damaged the Government and the army at all, it was by wearing them out, by keeping up with them; for I kept at the head of the army all the time. Sam Jones was another one of them. He was three years older than I was. He was thirteen, and if he hurt them I have not heard of it. And if I hurt the Government any, I have sincerely and heartily repented of it long ago. I have repented of all my sins against the Government, and of all my sins against men, and of all my sins against God. I have repented of all my waywardness and wickedness. I have repented of all my scoffing at religion. I have repented of all my neglect of the calls of God, of Jesus Christ, and the Holy Spirit, and the preacher of the Gospel. I have repented of all my rejections of salvation, and of all my neglect of duty to God. I have repented of all my drunkenness and debauchery and degradation, and I stand here to-night singing anew that good old Methodist hymn, 'Let a repentant rebel live.'"

—The *Record* invited communications from 740 clergymen of the Church of Ireland regarding the present condition and prospects of the church. Replies were received from 400. Reports of 3[illegible] cases of boycotting are furnished. The editor's conclusions derived from a careful study of these communications are contained in the following paragraph to which we invite the attention of our readers :—

The actual testimony of the Irish clergy is of far greater importance than any tabulated statement of numerical results. We venture to predict that thousands of Englishmen, when they read these letters, penned, many of them, by men in imminent danger of violence, or, at least, loss of property, will appreciate, for the first time, the actual condition of Ireland at the present moment. It is a condition so unprecedented, and so widely removed from our experience in England, that it is only to be understood by being presented to the mind in the concrete, and only to be grasped by reiterated repetition and varied illustration. We have arranged the extracts given below under five headings :—1. The present condition of the Church and its absolute dependence on the landlords for pecuniary support.—The "assessment" in each parish is borne, for the most part, by one or two, not unfrequently by only one, landed proprietor. 2. The ruin of the Church which the expropriation of the landlords must inevitably produce.—Withdraw the Protestant gentry from Ireland, and the churches in hundreds of parishes will have to be abandoned to the priests, if they care to use them, or, as just now seems the more popular view in Ireland, turned into stables for the horses of the triumphant peasants. 3. The attitude of the priests.—Never before has the Roman Catholic hierarchy thrown itself so undisguisedly into alliance with the disloyal party. Never before has the hatred of the priests for Protestants and their religion been expressed in so blatant and menacing a manner. It is clear that the Roman Catholic authorities expect to be the real depositaries of power when the Union is repealed, and they cannot conceal some indications of the use which they intend to make of it. 4. The insecurity of the Church investments, most of which appear to be mortgages and charges on Irish land, may easily be conjectured, though it is to be hoped that those who have had the management of the Church Funds since the Disestablishment have minimized the probability of loss by timely precautions. 5. Boycotting and Intimidation.—These accounts

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may well provoke the pity and the indignation of all right-minded people. It is in this part of the case that the accumulation of so many separate testimonies seems to us of peculiar importance. For obvious reasons we have given no names and have removed every reference which might lead to the identification of the writer.

—It really seems to us that we are getting terribly near to a World-Crisis. It is true that at this moment there is universal peace as regards war between nation and nation; there is a lull, in which the temple of Janus is closed; but no one can tell into what conflict of the elements we may be driving. So intense are the feelings of the great majority of Englishmen with regard to the probability of Home Rule for Ireland, regarded as the possible break-up of British ascendancy in the world, that we cannot say what a day or two may bring to pass. Simultaneously, there is a lamentable endeavour on the part of the operatives of the United States to become despotic and put capitalists beneath their feet. The wheat and the tares grow together until the harvest, and it looks as though the harvest were at hand. Every thing is struggling for its own complete development; the plans of the children of the day and those of the children of the night are alike maturing. Many are looking for the immediate appearing of the Son of Man. There was a large Conference at Mildmay last month, for the consideration of topics connected with the Second Advent, and the reports of the addresses, in the English papers at hand, show that a very profound feeling of the significance of the providential aspects of the present hour, rested upon all. We must endeavour to make room for a paper by Horatius Bonar on the Patmos Message.

—We do not know that Mr. Gladstone could, under existing circumstances, have brought in any better bill for Ireland than that which is now before Parliament. Nothing less will satisfy the Nationalists of Ireland, and the ministry have gone too far on the line of satisfying them to withdraw. How long they would be contented with it, is another question. But many leading men in England see eventual disunion in it, and shrink from it as the American Federalists shrank from the Secession proposal.

—The late Earl of Shaftesbury was spared the pain of hearing in this life that his son had committed suicide, in a cab in London. This event is just reported by telegraph.

—Have you seen my mother? was a question put to the Brahmo Somaj one beautiful morning by the Minister, the late Chunder Sen. The *New Dispensation* says this question still waits for an answer:—

How many of you are able this day to lay your hands upon your breast and exclaim that you have seen the veritable Mother of the New Dispensation? If five of you can say so, your strength will be invincible, and the whole world will fall prostrate before the power of your faith.

There is but a step from the sublime to the ridiculous, and our readers can judge on which side this utterance is. It shows where the New Dispensation is to-day. Truly marvellous has been the collapse of this system. The eloquence of an individual can float an earth-born system almost to the skies, but it is another thing to keep it there.

—The *Pall Mall Gazette*, speaking of the Repeal of the Contagious Diseases Act, says:—

"After a debate which lasted only two hours, and which really had its fate sealed within the first half-hour, the Contagious Diseases Acts were practically swept off the statute-book without protest from any quarter of the House. All that the upholders of the degrading and discredited legislation ventured to fight for—of course, in the interest of 'the services'—was that the hospitals should be kept open by the Government for the sake of voluntary patients; but the repealers, now that they joyfully knew their power, equally as in the days when they pitifully knew their weakness, would not listen to compromise, but insisted that the Acts which disgraced the name and fame of England must disappear from the record, without leaving a tittle of reminiscence behind. And the repealers won the battle at every point; for all that the Government has consented to do is to revert to the old plan of granting to local authorities subsidies towards the cost of maintaining order and health in towns where large bodies of soldiers and sailors are massed."

The *Indian Messenger* says:—

Now that the C. D. Act has been repealed in England, we may reasonably hope that the last vestiges of this form of social persecution of women will be effaced from the statute-book of all the dependencies of England.

We believe it is proposed to have a public meeting in Bombay to adopt a petition to the Government of India for the abolition of this Act in India. We have no doubt that some influential Native gentlemen would consent to speak, if such a meeting be called. The Purity Alliance has the matter in hand.

—A letter from Mr. A. M. Mackay, Buganda, Oct. 27, 1885, makes it evident that the report of the territorial acquisitions of the Germans in the Zanzibar dominions had much to do with the alarm that led the King of Uganda to order the murder of Bishop Harrington and his party. The missionaries at the capital knew of the order for the Bishop's murder and did their utmost to see the King that they might urge him to recal the order, but he would not see them. They felt that the sword was hanging over their own heads by a hair. The King would not allow them to leave; and it will be a wonder, humanly speaking, if they themselves are not put to death. As we have mentioned, the confirmation of the news of the Bishop's murder was received in England just as the February Simultaneous Meetings began, and so far was it from discouraging the friends of Missions that within less than 12 days the C. M. S. Committee *received 26 fresh offers of service*, 4 of which were from University men, and 3 from professional men.

—We have received a post-card from a Native Christian evangelist, mentioned before in our columns, who has visited all parts of India, south, north, east and west proclaiming the story of the Gospel in the vernaculars and living upon what the people give him. He has been visiting Rajpootana and writes from Mount Aboo. He comes next to Ahmedabad.

—The M. E. Fort Church, Bombay, which has been worshipping in Dean Lane Hall for seven or eight years, meets now in the building next to the Great Western Hotel (the old High-Court) in Marine Street. It is a pleasant room and in some respects preferable to the Dean Lane room. The pastor, Rev. C. Thoburn, was ill lately, but we are thankful to say that the Lord has restored him and that he expects shortly to resume his pastoral work.

—A Song-Service on the subject of "Christie's Old Organ" was held in the above Hall on Tuesday last. It was very effectively rendered and we congratulate the friends who lent their aid on the admirable way in which they gave this Song-Service. A repetition has been requested, and we believe a performance will take place in the Sailor's Rest.

—Miss Millett has been holding meetings nightly in the Sailors' Rest, for the last fortnight, with very happy results. Large numbers have attended and many have turned to the Lord.

—We are sorry to hear that the Rev. C. B. Ward, Telugu Mission, has sustained a severe injury in his left hand.

NOTICES OF BOOKS AND REPORTS.

The Indian Evangelical Review. April. Contents: Anglo Saxon Element in Missions; Rev. N. M. Waterbury.—Uncivilized Man; Dr. Cotterell, Bishop of Edinburgh.—Nat. History of the Marathi Bible; Rev. H. J. Bruce.—Converts with more than one wife; Rev. J. J. Lucas.—Spiritual Power in Indian Missions; Rev. John Howlett.—Vamadeva Shastri; Ram Chunder Bose.—Gratitude.—Notices of Books; &c., &c.—The article which treats of the question how converts with more than one wife should be dealt with, embodies the opinions of a number of missionaries gathered by Mr. Lucas, a criticism of the arguments in favour of the reception of such converts, and a statement of opinion, with reasons, against it. Mr. Lucas thinks that our Lord's words, in Mark 10: 11, "Who shall put away his wife and marry another, committeth adultery against her," are a virtual condemnation of polygamy, even when the parties are ignorant of the Scriptures. But what the law says it says to them who are under the law. Are Hindoos and Mahomedans and others who do not acknowledge the laws of the Bible so bound by them as to be guilty for not conforming to them equally with Christians? It strikes us as possible that this opinion of the application of our Lord's words may have biassed to some extent the excellent author of this article in his consideration of some of the arguments adduced. For if our Lord condemns plural marriages always and everywhere, then of course the passages in Timothy that have led many to believe that polygamists were received to membership in Apostolic churches, (though excluded from office) cannot be so interpreted; some other meaning must be found for them. "A bishop" says Paul to Timothy, (1. 3: 2,) "must be blameless, the husband of one wife." We drew from this the inference that men with two wives were admitted to the church, but not to office. But Mr. Lucas meets us with the argument that a similar condition is imposed upon widows coming under the care of the church; they are required to have been "the wife of one man," 1 Tim. 5: 9. If the former passage implies polygamy, the latter must imply polyandry, which no one believes was ever tolerated in the church. But the fact that she is a

widow disposes effectually of such a presumption. In her case the condition can *only* refer to her past life; not certainly in the case of the bishops and deacons. It was not a condition that these should be widowers. The Reviewer further says:—

"But again Paul says, the 'Bishop must be blameless, the husband of one wife, sober, not given to wine, no striker, not a brawler,' &c. If the direction that a Bishop must be the husband of one wife, means that a private member may have two or more, then also, by parity of reasoning, the private member may not only have a plurality of wives, but also be a drunkard, a striker, a brawler. &c. Surely this inference proves too much."

This inference does not prove that private members might be drunkards, that this was a privilege of membership; but it shows that there were men in the church whose conduct was far from satisfactory in respect to some particular failing or temptation. The Church might bear with such for a season in hope of their amendment, but it was not fitting that such should be nominated to office in the church.—Again the Reviewer says that instruction concerning polygamous candidates might naturally be expected in passages such as 1 Cor. 7, where the Apostle is treating of marriage, rather than in passages treating of other matters. We admit that there is no direct instruction on the subject. The question is, what was the practice in apostolic churches, and the obvious inference from Paul's instruction concerning elders and deacons, is, in our opinion a sufficient answer. Our opinion, quoted by the Reviewer, was thus expressed:—

"If no other arrangement can be made compatably with the best interests of all parties, I would, in view of the evidence furnished by Titus i. 6, and 1 Tim. iii. 2, that such were received to the Apostolic Church, though excluded from official positions, baptize a party of whose piety, I had no doubt, though he had married more than one wife in heathenism."

We of course lay great stress on the first clause of the above sentence; "*If no other arrangement can be made compatibly with the best interests of all parties.*" Very often, such arrangements can be made.

We quite agree with all that the Reviewer says about the sacredness of matrimony as instituted by God. But when the Gospel comes to alienated races it does not begin by warring on organic evils, such as slavery and polygamy. Paul could send Onesimus back to Philemon, and yet the Gospel preached by him had ultimately the effect of putting a stop to slavery wherever it was accepted.

Report of the S Travancore Medical Mission, London Missionary Society. Rev. I. H. Hacker, in charge. One Native Assistant Missionary. Seven medical evangelists in charge of as many dispensaries at different stations. Cases treated 23,533 including 3,915 surgical. This is less than for some previous years. The death of Dr. Thomson left the Mission short-handed. A life of this very useful missionary is about to be published. Dr. E. S. Fry of the Edinburgh Medical Mission, was on his way to this country to join this Mission when the Report was prepared. There was an outbreak of Cholera in and near Neyoor in January, 1885, when 800 died out of 2,000 attacked. A large proportion of those who took the prescribed medicines, were saved. Mr. R. P. Pakkianathan says:—

"On the 9th of August I was called to attend a poor woman at Sembanvilei. On my arrival I found that in addition to other troubles she had Epileptic convulsions, which the people round considered were caused by evil spirits, and devil-dancers had been sent for to drive the evil spirit out of the woman. But they had failed and the poor woman lay lifeless, apparently dying. By God's grace, however, an operation was performed speedily which saved her life. I spoke to the people gathered there about the great Physician. I requested every one of them to trust on the Saviour whom we are serving and in whose name such assistance is being daily rendered. They promised to trust Christ and I am told by the Catechist that for the last two Sundays they have attended the services. The woman is now able to move about, but still weak. I have talked to her about Jesus who has done a great favour for her. May the Lord lead her to Himself."

This report abounds in interesting notices of the good work done.

India's Needs; Material, Political, Social, Moral and Religious. By John Murdoch, LL. D. Including England's Duty to India and India's Duty to Herself. Many are writing on these topics, but we do not know anybody better entitled to write about India's Needs than Dr. Murdoch who has spent forty years of the most thorough devotion to the consideration of the things that pertain to the peace and prosperity of this country. He says in the Preface:—

In the land of caste, there is great danger of a false patriotism taking the form of race hatred. Those who try to sow discord between Europeans and Natives are no true friends of either.

Some persons assert that India is becoming poorer and poorer under British rule. That the reverse is the case, is proved in the following pages. No one can deny that she is growing in knowledge; it is equally true that she is growing in wealth. At the same time, it is admitted that millions, as before, are on the verge of starvation, and that the food supply must be increased to meet the wants of the country.

The interests of Natives and Europeans are identical. Both should work heartily together to promote the prosperity of India, and may the great "Governor among the nations" crown their efforts with success!

After some words on the Difficulty of Governing India and Ancient Hindu Civilization, Dr. Murdoch proceeds to discuss 1st, Material and Political Progress, and 2nd, Social and Moral Reform. Although the subject of Political Progress is here placed before that of Moral Reform nevertheless Dr. Murdoch thinks it foolish to expect beneficent charges in society except as the result of wide, preparatory changes in individual character. This work is largely a compilation, and is none the less valuable on this account. The question, Is India becoming richer or poorer under British Rule? is copiously treated and the former alternative very clearly demonstrated. A very important chapter is on the self-created causes of Indian Poverty, ten of which are specified and illustrated. Another chapter is on Purity and speaks of Vice in the name of Religion, Public Women as Actresses, Nautch Parties, Filthy Speech, Obscene Literature and Pictures. We should think it a happy thing if a copy of this book were in the house of every Native that understands English. It would help him much to know his country's needs, and would lead to fit him to come to her help. 146 pp. Madras Tract Depôt. Bombay Tract and Book Depôt.

Report of the Bengal Evangelistic Mission, Gopalgunge, Fereedpore. The Missionary, Rev. M. N. Bose, B. A., has for twelve years been supported by some gentlemen. Number of Christians, 94, of whom 45 are in full communion. There are 3 or 4 outstations. Mr. Bose was able to obtain redress for the people of Haridaspore, who had been outrageously assaulted by some policemen and others. Expenditure (not including missionary's income) Rs. 1,422.

"With Christ" in the School of Prayer; Thoughts on our Training for the ministry of Intercession. By the Rev. Andrew Murray. We had occasion to speak in very high terms of a work by this author, "*Abide in Christ*," which has reached, we see, its 38th thousand. We have read with equal satisfaction the present work. It is replete with valuable and suggestive thoughts, and gives evidence of the wisdom that is from above and which is learned at the feet of Jesus. It is divided into 31 lessons, under such titles as, The only Teacher, The true Worshippers, Alone with God, The Care of Unbelief, The Power of Persevering Prayer. Each of these Lessons is followed by a prayer embodying the suggestions of the lessons. The daily portions might be used in family or private prayer with great profit. We hope to reproduce one of them in our columns, when our readers may see for themselves that this is quite an exceptional book.

—*The Harvest Field.* April. Contents: Madras District Meeting; Rev. W. Gondie. —The women of India; Rev. G. W. Sawday. Mandalay and the Pagodas; Rev. W. B. Simpson. Shiva-ratri. Notes and Extracts. Missionary Literature. News of the Churches.

We are favoured with the following: Report of Bombay Aux. Bible Society; Report of the I. F. N. S. and Instruction Society; Report of the Am. Marathi Mission; Report of the I. P. Mission in Guzarat, &c.; Report of the Guzarat Orphanages.

The Karbharee is a new local Marathi weekly, 4 pp. printed in nice type. It proposes to avoid religious discussions.

The Bombay Guardian.

SATURDAY, APRIL 17, 1886.

WHAT WE LEARN IN INDIA.

A voice in our midst has lately testified that "life in India is an irresistible teacher of toleration in religious thought." We should have hardly thought it necessary for Englishmen to come to India to learn religious toleration. We supposed that in the Protestant countries of Europe and America

the principles of religious toleration were at least as well understood as they are among Hindoos and Mahomedans. These principles secure to all liberty to choose and follow their own system of religion, and condemn all coercive attempts to force our system upon the acceptance of others. We tolerate what we do not like, while we declare our own convictions; and recognize in others the same rights. But the voice to which we refer seems to attach a different signification to the word *toleration*. The voice is that of Dr. Peterson, Registrar of the University, whose words, addressed to our friends the Beni-Israel, appeared in our issue of April 3:

The old teaching, which explained the difference between our own religion and any other by the simple assumption that ours is true, and all the others false, maintains itself with difficulty in a city where, on that hypothesis, every man you see is in the enjoyment of a false religion. The mind has to drop that; and is face to face with the dread alternative which is beyond all comparison the religious question of our day. Either all religions are false alike; or all are alike true.

The old assumption here referred to is one that certainly deserves to be discarded. No such assumption is authorized by those Scriptures which the majority of people in the Western world receive as authoritative. Such an assumption is strongly condemned in the Bible. "If I do not the works of him that sent me, believe me not." "He that willeth to do the will of God shall know of the doctrine whether I speak of myself [from my own mind] or of Him that sent me." These were the words of Christ. "If ye believe not me, believe me for the works' sake." "Prove all things; hold fast that which is good, abstain from what is evil." The Bible claims to be received on the ground of satisfactory evidence that it sets forth the will of God. Did the apostles proceed upon such an assumption as Dr. Peterson speaks of? Certainly not. They were indeed thoroughly convinced that to them had been committed a message from the Most High to every creature, but they certainly required no man to believe it on their *ipse dixit*. They declared the evidences which had secured their confidence, and asked no man to believe in Christ without evidence that he was the Saviour. We are very sorry that there are so many thousands of nominal Christians who are willingly ignorant of the evidences of Christianity and who assume it to be true, and whatever opposes it to be not true, and we do not wonder that some of these when they come to India should lose a faith that has its root in ignorance. But most of those who grow up in connection with evangelical churches in Europe and America, though perhaps not well grounded in the external evidences of Christianity, can give satisfactory reasons for the hope that is in them, for they know him whom they have believed, and can testify—like the man who so troubled the Pharisees—that whereas they were once blind they now see.

The Hindoos and Mahomedans and Roman Catholics are required to hold the assumption referred to, that their own systems are of God and that others are not. To the Hindoo, outsiders are mlechhas; and neither the Hindoo, Mahomedan, or Roman Catholic is encouraged to ask for evidence, or for a moment to doubt the authority of their system. It would be a grand thing, a mighty step forward, if they and all Protestants who hold the same assumption, would discard it and obey the Scripture precept, Prove all things.

So far as the unbelief of Protestants engaged in the work of Missions, strips them of the credentials that should properly accompany the Gospel, they are culpable and their hearers are in a measure excusable for not embracing the message.

One great distinction between Christianity and the religions of India, is, that the former has for centuries been assaulted and combated by skepticism, and has had to fight its way by the logic of evidence, step by step, whereas the latter have had an entire immunity from this. But this conflict of centuries has only served to bring into clearer light the evidential character of Christianity. We are told now that the question of the day is: "Either all religions are false alike, or all are true alike." This is not exactly a question. The question seems to be, Are all religions false or are they all true? What is truth? said Pilate, rather flippantly perhaps; and then, dismissing the question, took up the more important one, What is expedient? and ordered Christ (the Truth) to the cross. We certainly were not aware that this question was entertained by thinking men. We cannot understand what there can be in religion, the recognition of heavenly powers, that has the strange effect of making all possible forms of it true, or what there can be in it to make all possible forms false. Dr. Peterson, by such a formula, binds himself to show that the command of Jesus Christ to preach the Gospel to every creature is equally divine with the requirement to worship the image of Gunputi, or that Menu's rules regarding offences against Brahmins, and the Sermon on the Mount are equally false.

Would it have been the same for England, if Druidism had continued there and Christianity been excluded? Would it have been just as well for the world, if Paul and his companions had failed to make any impression upon the Greeks and Romans, and the Greek religion had continued to maintain its hold in the Western world?

AM I A BELIEVER?

THE consideration that has most power over a man, shows what his faith is. If personal considerations are dominant with him, if on the whole the governing principle of his life is a regard for his own will, then his faith is in himself. This will not necessarily forfeit for him the favour of man, but it certainly excludes him from the favour of Him whose nature, name and law is Love. Faith brings us under the power of the object of faith, and assimilates us to his character. He that believeth hath everlasting life; this faith relates to Him who is revealed in the Scriptures as Saviour and Restorer. Faith in Christ is faith in Him as my Mediator with God, securing acceptance and pardon because of his blameless life and inspired ministry, and his voluntary sacrificial death, procuring for me the Holy Spirit to be my everlasting Guide, by whose creative power I am brought into conformity with Christ. This faith will be effectual in me according to the clearness of my views of God and of his Christ, and the completeness of my surrender to him. As in photography there must be nothing between the object to be pictured and the prepared plate, which must be so placed that the mirroring rays shall fall exactly at right angles with it, so the believer must look directly to Jesus and to him alone. There is a difference however. A photograph, once taken, is no longer dependent on the object which it mirrors; but the believer has life in Christ only as he keeps looking to Christ. The important point to note is that the faith which saves, is the faith that surrenders our whole being to the will and the character of the Saviour. Thus the life of the believer will be a mirror to the world of the character of Him in whom he believes.

What principally occupies your regards? What are you daily and hourly aiming at? What are the acquisitions that make you glad? What are the losses that chiefly distress you? Whose praises are most grateful to you? Whose censures are most keenly felt by you? What things do you most easily converse about? What expenditure of money gives you most satisfaction? When you make a feast what sort of persons do you invite? Whose promises (whose cheques) do you most gladly receive? The answer to these and similar queries will show what is the object of your faith.

A man, sitting in a Court of Chancery as judgment in a certain case is being delivered, finally rises and thrusting his hands into his hair, rushes out exclaiming, I am ruined, I am ruined. He hoped that the Court would adjudge him to be the rightful heir of a few thousand pounds. The forfeiture of this was ruin to him, because his faith was in money. The rich young man who had kept the commandments from childhood, went away from Jesus sorrowful, for where his treasure was there was his heart also. Another young man has a favourite author, whose genius binds him as a spell, and who becomes to him the Creator of his character, his Law-giver, the ideal into conformity with which he is brought from day to day. Another has in his mind's eye some very successful business man, and his great passion is to attain to an equality with this ideal.

Demas hath forsaken me, says Paul, having loved this present evil world. If he had stood by Paul in his hour of crisis, he would have received such blessing as Christ knows how to give to those who show kindness to his servants. But his business required him at another point and he went to it, saying, After all, what can I do for Paul? I have no influence at the imperial Court; if a man provide not for his own, he is worse than an unbeliever.

We are being tested by the events of every day. We are tested by the things in contiguity with which we find ourselves in the stream of time, from day to day. We express our faith in the unwritten diary of our intercourse with men. We are members of an evangelical church: so was Judas. We are associated with earnest Christians; so was Simon Magus. We hear the word of God, and perhaps lead acceptably in prayer. There is nothing against us, as regards our walk and conversation. But what after all is the pursuit that seems most completely to command our energies? What has most zest for us? What offends us most? What rankles deepest in our hearts? Do

we attach a high value to the consideration we enjoy in the church? So did Diotrephes; it was the rock on which he split. Are we keenly grieved when some good man seems not to notice us? So was Haman. Which grieves you most,—disregard of God or disregard of yourself? Somebody (you are told) has spoken disparagingly of you; he is a Christian friend and you have often seen in him the fruit of the Spirit; but now the one foul blot of not appreciating you hides from your eyes all that God has ever wrought in him and by him. The offence rankles in your heart. And yet you have a hundred times spoken of yourself as worthless. You have been tested and are found wanting; nay, found guilty of making more of yourself than of God. What becomes now of your faith in God and in his Christ? You are trampling under foot the word of Christ, Blessed are the poor in Spirit.

It is quite unnecessary for us to wait for the revelations of the last day, to ascertain the judgment of God upon us. We can even now look over the shoulder of the recording angel, and see what stands opposite our name. What the nature of our faith is, is determined by the nature of the considerations that have most power over us.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR BRO,—This year, in the providence of God, finds me in a new circuit, 344 miles long, stretching from Bandikui 140 miles north of Ajmere, which is my head-quarters, to Abu Road 190 miles to the South, with Nasirabad, a military station, 14 miles distant where are located a battery of artillery, a European and Native Regiment.

Ajmere is a large railway station, "situated in a valley, or rather basin, and the surrounding hills though rocky, are very beautiful, the summit of one of them, Taragurh, being upwards of 1,000 ft. above the valley at its base, and over 3,000 ft. above sea level." It has large railway workshops, from which pour forth hundreds of workmen. Our work in this station is in its infancy, and I am glad to say, all glory be to Jesus for it, we are in a position to report progress. We have had several accessions to our church lately. A fortnight ago in our public Sunday morning service, we baptized two Hindus, a woman and a young man. Shortly after these baptisms, there was another applicant for baptism a Hindu lad of 13 summers from Mhow. All arrangements had been made to baptize this individual before our English congregation, when a Christian brother who has a lively interest in our native work, suggested that his baptism be deferred to a week-day when he could be baptized before the heathen in the open; so, on last Saturday after brisk singing and preaching by our party, and testimony to Christ by the lad, I baptized him in the name of the Tri-une God.

At the invitation of the Evangelization Society, Abu Road is visited fortnightly. Beautifully and centrally situated and within easy reach of the station is the "Union Church Hall." It is the prayer of the writer that many souls there, may be made beautiful with the salvation of our God.

Bandikui, that much neglected railway junction has been taken up, and is regularly visited. From 70 to 80 drivers reside here, besides a large number of guards and other railway employés. According to present arrangement the Assistant Loco. Superintendent allows me the use of the Railway School for my services *only monthly* with the promise of having it fortnightly, provided the attendance rises to 20. Brother Hard, the Presiding Elder of the Central India District, told the folks present at a meeting over a fortnight ago, that our securing the school fortnightly depended on the attendance of 20 individuals; and so he advised them to bring into the next meeting their grandfathers, grandmothers and grandchildren!!!

The misappropriation of the "building fund" by the individual, whose name I need not mention, had crippled the work here. But, I am glad to say, the confidence of the brethren of the M. E. Church, has, in a measure, been restored by the recovery of Rs. 700 (out of the 720 made away with) by the energetic and prompt action of the Rev. Hard who had been appointed by the recent annual S. I. Conference to criminally prosecute the offender in question, for which he received the hearty thanks of the Bandikui brethren.

The attendance at our meeting last Tuesday at this station rose to twenty-one, just one beyond the number fixed by the Assistant Locomotive Superintendent as a condition of our getting the school in question. I must now hasten to inform him of the fact, and thus secure the fortnightly use of the building. Thus far, the Lord has helped and I am assured of His help in the coming future. Last night at Bandikui, while surveying the beautifully clear starry sky, my spirit breathed this prayer: "Oh God, make this barren desert to blossom as the rose." Tokens of His favour, He has already given. Let the saints of God, who by their mighty prayers, move the arm that moves the world, pray for this railway point.

My first visit I have paid to Phalera, another railway point on my circuit about 40 miles distant from Ajmere on the way to Bandikui; it is the railway junction for Samber Salt Lake; but left it 2 hours after my arrival there on receipt of the news that there was to be an infant baptized by the Chaplain of Ajmere the same evening. Presuming that he would, after the baptism, give Phalera a service and the station being small where two services could not very well be conducted, I considered beating a retreat a necessity.

Nasirabad is visited weekly on Friday, and the military are exclusively ministered to. The meetings, I rejoice to say, are growing in interest and improving in attendance. We have some brethren there who are all alive and full of gospel-fire. Several young men of the artillery and regiment have come out squarely and decidedly for Jesus. The prayer-room, where our services have been held being small and incommodious for our purposes, application was made to Colonel Webster of the Regiment, for the use of the school-room, which he has kindly placed at our disposal.

Our application for a site for a church-building at Ajmere is now before the Agent of the R. M. R. and B. B. and C. I. Rys. and from the hope held out to us by the Chief Engineer, I don't think there would be any difficulty in getting the desired site.

An application for a church site in Bandikui is soon to be forwarded to Bombay.

Funds for the objects abovenamed in these very needy fields are urgently needed,

Yours in Jesus,
T. E. F. MORTON,
Pastor,
Ajmere Circuit.

7th April, 1886.

DEAR SIR,—Rakhmabai's case is creating a great stir, and as she is a woman, the sympathies of Europeans are all enlisted on her behalf. But gallant as it may be to take the side of a woman, it must not be forgotten that we must be first just before we are generous. Rakhmabai married when she was eleven years old (not a small age for a Hindu girl), and her father, a thoroughly educated and enlightened man, chose her husband for her apparently with her consent. Both of the young people were then educationally, as they were socially, equals. But the good father sent his daughter to an English school and there she made rapid progress in knowledge, refinement and Anglicism. Her husband did not change his condition, and, while he remained where he was, Rakhmabai reached the top of social and intellectual greatness, and, looking down upon her husband from the giddy height, began to feel contempt for one whom she was bound, by the sacred tie of matrimony, to reverence and love. The weak father indulged her; her European friends, always pleased to advance the interest of a clever woman, "heard her sweet moan with pity" and encouraged her to rebel against the authority of her rightful friend and companion and lord.

I know that in these days the foundations of religion and morality are very much shaken; and atheism, under the name of advanced culture, seeks the destruction of marriage, and I am not surprised, therefore, that even missionaries, who are bound by their calling at least, to uphold the institution of marriage which was consecrated in Paradise, are disposed to entertain lax notions of it, and this they have been gradually led to do from their over-anxiety to see impatient converts who have left their wives in their Hindu homes wedded to Christian wives. But it is immoral, iniquitous to disregard the claims of a divine institution. The ethics of Christianity are above all consideration of expediency or utility. I do not wonder that in America there is so much of iniquity in reference to marriage and divorce, and a more harrowing picture of the extreme point to which American recklessness on the point has attained could not be painted than that recently done by Dr. Talmage. And in England, too, most painful things are taking place. And all this proceeds from putting considerations of expediency, gallantry, and pseudo-benevolence above what is intrinsically just and good and holy. If Rakhmabai is truly enlightened, she must show her enlightenment by a humble submission to her circumstances and endeavour to improve them. She must raise her husband to the platform on which she stands, and when she becomes a mother try to educate her daughters and keep them unmarried till they are able to choose husbands for themselves. Not a few converted men and women have done so, and the tie of marriage has not been broken. The educated wife has shown her superiority by making the uneducated husband happy and ambitious to be worthy of his rich treasure.

To say that all child-marriages are unfortunate is absurd. The older I grow and the more I see things around me, the more I feel that domestic happiness is not a plant that is only indigenous to the West. Indeed, it thrives better in India. I have brothers and sisters and friends who are non-Christians, and though they have been married early, their family happiness is in no way inferior to that of the most fortunate European. It was only a few days ago that my Brahman teacher who is quite young and has a young wife, said to me that as soon as our children are married, a love for each other is generated, which grows in intensity as they grow older. Even among the coolies this is the case. How many European wives, though they are not married as children and sentiment and consent are supposed to be the bases of their union, can honestly declare that their life is really the heaven they anticipated? Indeed, unfaithfulness of the wife to her husband is but rare in Indian society. These things are the privileges of the free West.

The only remedy for baby-marriage is the honest consistency of the so-called Reformers. When they cease to be the cowardly hypocrites

that they are, confining all their efforts of reform to lectures and newspaper articles, then only women, like Rakhmabai, will have no occasion to call in question the validity of a sacred social rite. But in spite of the timidity and impotence of the Reformers, a change is for the better gradually taking place, and grown up young maids are seen here and there adorning a Hindu home, not fancying that the highest purpose of a woman in this world is to be the toy and slave of a mercenary husband. This change is the result, no doubt, of certain untoward circumstances, but still it is a fact that young unmarried ladies of 16 and even 20 are found, who are finding in reading, in music and needlework a most respectable solace Of course, some of them are also finding much comfort from the friendly visits of lady missionaries and doctors, and are able to feel the influence of Christian philosophy and religion.

If Rakhmabai must be a martyr, let her suffer martyrdom by submitting to the yoke laid upon her shoulders by the society of which she is a member; when a better state of things dawns upon it, she will also participate in its blessings. At present she must set aside all considerations of personal convenience. It was her own mistake, or her father's, or of both that she was wedded to the unfortunate man whom her friends very courteously designate "a coolie," but worse consequences are borne in this world from one's own or another's folly. Let her try to convert, save and bless an unworthy husband That is what truly Christian wives try to do, and not a few have succeeded in this their heroic ministry of benevolence. Rakhmabai is, perhaps, a stranger to this heroism, but her missionary lady-friends may direct her where to seek it. A. B. C.

NOTICES.

BAPTIST CHURCH, BELLASIS ROAD.
(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sunday Services at 8 A. M. and 6. P. M.

FREE CHURCH.—ESPLANADE.
Pastor—The Rev John Forgan.
Sunday Services at 11 A. M. and 6 P. M.

GRANT ROAD M. E. CHURCH.—Pastor, Rev. J. S. Stone. Sunday services.—Preaching, 11 a. m. and 6 p. m. Sunday-school, 9-30 a. m. Prayer-meeting, Wednesday, 7-45 p. m.

MAZAGON M. E. CHURCH.—Rev. Ira A. Richards, Pastor. Church services.—Sundays 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-30 p. m. Sunday-school, 9-30 a. m.

DEAN LANE, FORT.—Rev. C. R. Theburn, Pastor. Sunday services: 11 a. m. and 6 p. m. Sunday-school, 9-30 a. m. Prayer-meeting, Tuesday, 8 p. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 3 p. m. At Dean Lane Hall, 3 30 p. m.

NATIVE Christian students who propose to enter the Agra Medical School should apply to Dr. A. Hilson, the Principal, for a copy of the rules. Those who do not wish to hold a Government-scholarship or who fail to obtain one at the competitive which is held at the School on the last Friday in May, 1886, can enter as private students in which case arrangements can be made by the undersigned to give scholarships to duly qualified Christian candidates.

Peachy T. WILSON,
Medical Missionary, Agra.

Agra, 8th April, 1886.

THE Minutes of the Ladies Conference will be ready for distribution at the Lanouli Camp-meeting.

ALL the members of Grant Road M. E. Church and congregation are asked to meet in a union service for testimony and prayer, this evening, at 7-45 o'clock. Pray, before you leave home for the meeting. Bring your friends.

Epitome of News.

SATURDAY, APRIL 10.

—Gunesh Sudashew Sathe has been fined Rs. 1,000 by Mr. Ryan, for publishing a notification of a lottery.

—*Times of India*: At Bushire, a launch from H. M.'s Ship *Reindeer* was capsized. "Three men were carried a good distance in shore, and from the way they laboured in the water, it was apparent that they could not much longer keep themselves afloat. Lieutenant Murphy, who was in charge of the launch, seeing the predicament they were in, struck out immediately to their rescue, and being a good swimmer succeeded in reaching them before it was too late. The two, who were blue jackets, clung to one of his arms, and thus he supported them, till a boat from the *Reindeer* put off to his assistance. The other unfortunate man, the coxswain of the launch, was seen for only a minute after he was washed overboard Every one is full of praise at the intrepid gallantry displayed by Lieutenant Murphy, who, we have no doubt, will receive the Humane Society's medal."

—The *Jame Jamshed* reports the bursting of a boiler at a flour mill at Barila, which is situated about twelve miles from Ahmedabad, by which five persons were killed and fifteen others severely scalded.

—To celebrate the twenty first anniversary of the formation of the Salvation Army, a grand international convention will be held in London on May 28, for which elaborate preparations have been made. The army has secured Exeter Hall for a week, in which it will hold great meetings; the large Congress Hall at Clapton, which will accommodate 3,000 persons; a hall at Camberwell, which will accommodate 2,000; Regent's Hall, which will accommodate a similar number; and the Grecian Hall, which will hold at least 5,000 persons. Arrangements have already been made for contingents of the army to come from China and Australia, and also contingents of Maories, Hindoos, Singalese, native Africans, North American Indians, United States negroes, and the Swiss and French representatives. There will be at least 2,500 officers of foreign stations present, and all the chief railways have made arrangements for cheap and quick passage of the officers. In some cases special trains have been arranged for. The Canadian and United States contingent will sail by one of the Monarch line of steamers from New York, which will probably sail between May 15 and 17. The proceedings will be opened by a grand march of all nations through the city.

—It is reported that the Government of India has sanctioned a loan of twenty-four and a half lakhs for the development of the harbour works at Karachi.

—Rukhmabai, in the daily papers: I have to sincerely thank you and other kind friends who have generously come forward in my trial to help me with subscriptions. Keenly as I appreciate their kindness, I cannot accept their contributions, as I can do without them for the present. All I want is the sympathy of my friends.

MONDAY, APRIL 12.

—Ex-king Theebaw and his following have left Madras in the Str. *Clive*.

—Mr. M. F. Lavelle, the discoverer of the Colar gold fields, has been convinced, says a Madras paper, by close personal examination, that copper, tin, lead, and silver ores abound in the country lying between Sangam and Cumbum. Indeed, he considers that the locality is as rich in minerals as Cornwall.

—*Overland Mail*; May 26: The railway strike (in the U. States) is becoming critical. The refusal of the company to take back the leaders, and the decision of the arbitrators against them, have greatly incensed the Knights of Labour. They stopped the trains which attempted to run on March 23, and declare that if no settlement be arrived at every train on every railway in America shall be stopped, and ultimately that every factory and industrial establishment shall cease work. These threats have withdrawn all sympathy from the strikers. Public feeling is so strong against the men that they are likely to submit without serious trouble.

—The German Emperor's 89th birthday was celebrated in Berlin on Monday. His Majesty, who appeared to be in excellent health, received the Generals of the army, to whom he expressed his satisfaction with the friendly relations of Germany with all other nations.

TUESDAY, APRIL 13.

—The Viceroy and party arrived at Simla yesterday.

—We regret to announce the death of the Rev. W. J. Ffennell, chaplain of Sattara, which occurred at Mahableshwar on Sunday. Before going to Sattara, Mr. Ffennel was chaplain of Colaba.

—The Cairo correspondent of the *Daily Chronicle* telegraphs:—"A large rebel army has been formed at Berber, and is preparing to advance immediately."

It is reported that the Abyssinians have completely defeated the rebels near Kassala, killing 550. Osman Digma, in expectation of their approach, has built a fort armed with eight guns on the old battle-field at Tamai. Small-pox is increasing at Tamai, where numbers are dying of the disease.

—Mr. Mudie has confided some interesting particulars about his library to a writer in the *Leisure Hour*. He orders 600 copies in advance of new works by Miss Braddon, Ouida, and several other popular novelists. In other cases only a few copies are ordered, the supply being regulated according to the demand. Of "Enoch Ardon" he ordered 1,500 copies, and of the "Idylls of the King" 1,000. There is little demand for poetry nowadays, except, it seems, Mr. William Morris's. The interest in biographies is very short-lived. Gordon is "forgotten" already; Froude's "Carlyle" is hardly ever "wanted;" "Cross's "George Eliot" is "beginning to pall." The magazines most read are the *Nineteenth Century*, the *Fortnightly*, and the American illustrated magazines; 250 copies of each of these are taken. 3,000 of "Livingstone's Travels" were ordered, 2,000 copies of "Essays and Reviews," 3,000 copies of each of George Eliot's novels, and 2,000 copies of the Queen's last book. As many as 1,000 copies of a "shilling dreadful" have been taken. Subscriptions vary from £1 1s. to £500; the latter being paid by public institutions. Some 1,000 parcels are sent to country and colonial subscribers weekly; and London is divided into 170 districts, each with its supply of carts.

—*Bombay Gazette*: Considerable panic was caused at the Military station of Nusseerabad on Saturday evening last, at about 6 o'clock, by two native police peons running amuck with drawn swords in the City Bazaar and from thence to the Military cantonment, which brought the Brigade Major, several officers, and some men of the Cavalry stationed there, in pursuit of the two men, who at that time had already killed five men, a horse, and wounded several other men. Amongst these killed, were two European soldiers. They

were pursued and fired at, but whether they were captured alive or otherwise, no intelligence has been received as yet. No reason is attributed for the rash deed.

—*Times of India:* The following letter has been handed to us from our London office:—London, March 25, 1886.—My beloved Countrymen,—It was not my intention ever to return to reside in India, but Sutgooroo, who governs all destiny, and is more powerful than I, his erring creature, has caused circumstances to be so brought about, that, against my will, I am compelled to quit England, in order to occupy a humble sphere in India. I submit to his will; being persuaded that whatever is for the best will happen. I now, therefore, beg forgiveness of you, Khalsa Jee, or the Pure, for having forsaken the faith of my ancestors for a foreign religion; but I was very young when I embraced Christianity. It is my fond desire on reaching Bombay to take the Pahul again, and I sincerely hope for your prayers to the Sutgooroo on that solemn occasion. But in returning to the faith of my ancestors, you must clearly understand, Khalsa Jee, that I have no intention of conforming to the errors introduced into Sikhism by those who were not true Sikhs—such, for instance, as wretched caste observances or abstinence from meats and drinks, which Sutgooroo has ordained should be received with thankfulness by all mankind;—but to worship in the pure and beautiful tenets of Baba Nanuk and obey the commands of Gooroo Govind Singh. I am compelled to write this to you because I am not permitted to visit you in the Punjab, as I had much hoped to do. Truly a noble reward for my unwavering loyalty to the Empress of India. But Sutgooroo's will be done. With Wah Gooroojee ke Futteh, I remain, my beloved countrymen, your own flesh and blood,

DULEEP SINGH.

—The Cape mail steamer *Hawarden Castle*, which arrived at Plymouth on March 23, brought details which were telegraphed to Durban as she left for England, of two heavy engagements in Madagascar, in which General Willoughby defeated the French and Colonel Sherington defeated the Sakalavas, led by a French officer. General Willoughby encountered a French army 3,000 strong at Mangakandrimom, and, attacking them with great spirit with repeated volleys, finally caused them to waver and fly in a panic. The Hovas behaved with splendid courage, and followed the French to Tamatave, which they shelled the next day, burning a number of houses and stores in the occupation of the invaders and otherwise doing them great damage. The Hovas then retired inland, having sustained a few losses. A few days later Colonel Sherington engaged 4,000 Sakalavas, led by 250 French. Aided by three machine guns, Colonel Sherington had cut a road through the forest, and when he overtook the enemy so surprised them that they immediately retired and were routed, losing 40 killed and many wounded. They were pursued for miles though the forest. When Willoughby and Sherington returned to the capital they were received with great rejoicings.

Wednesday, April 14.

—*Times of India:* The Seamen's Institute, Prince's Dock, will be opened on Saturday by Captain H. Morland, Port Trust Officer. The opening ceremony will be followed by a variety concert, given by several ladies and gentlemen who have promised to attend and give the benefit of their talents in starting this useful institution. The lower hall of the building in the Prince's Dock has been fitted up as a Reading and a Recreation Room, and will accommodate three to four hundred persons at a social gathering, temperance meeting or entertainment, such as it is intended shall be held there. The institution is open and free to all comers, having been in part subscribed for by all classes and nationalities. The upper storey, with its low verandahs and large airy room, is reserved for those who wish to become members of the Institute. Judging from what has been done in English ports at home, this institution will do a good and useful work and supply a long-felt want to those employed in the dock. It is hoped the institution will be self-supporting as soon as the debt on the building is complete.

—The longest spans of overhead telegraph wire in the world have been recently put up by the French in Cochin China. They cross the River Mekong, posts 160 feet high having been placed on each side of the river at a spot where the width is 2,560 feet and from these the silicious bronze wires—one ·04 inch and the other ·005 inch in diameter—are suspended across the stream. Over a tributary of the river another similar construction has been made of 1,670 feet span, and more than 114 feet above flood water.

—The monument to be placed in St. Paul's Cathedral in memory of the six correspondents and artists who fell in Egypt—Cameron (*Standard*), Herbert (*Morning Post*), Power (*Times*), Donovan (*Daily News*), Roberts (Reuter's,) and Vizitelli (*Illustrated London News*)—is approaching completion. The design was appropriately entrusted to Mr. Herbert Johnson, artist for the *Graphic*, while the Prince of Wales was in India.

Thursday, April 15.

—*Times of India;* A meeting was held yesterday evening at the Framjee Cowasjee Institute to welcome "Colonel" and Mrs. Taylor, of the Salvation Army, who had recently arrived in India. Interesting addresses were made by several speakers, amongst whom was "Colonel" de la Tour Tucker, who declared that at the invitation of "General" Booth he was obliged to leave India for a time to be present at a "National Congress;" but he was most happy to state that his place was to be taken by such an able co-adjutor as Colonel Taylor. The latter afterwards addressed the meeting at some length, a collection being made in the meantime; and at different periods of the evening several members of the "Army" came forward to give an expression to their views as to the beneficial results attained by the members of their calling, among them being a Punjabee, a Cingalese, an African woman. The several addresses were thoroughout listened to with attention.

—A Defamation Case is now being tried, at the Fort Police Court. The following is from the Report:—

Mr. Lang: I suppose you think a Maharaja cannot do anything wrong.

Witness: I have neither heard nor seen any do a wrong act. Yes, there was something in the papers about the Jamnuggur Maharaja, who robbed the bangy post and was sentenced for it. He was one of the Vullubcharya Maharajas. Notwithstanding the articles the complainant is still held in high esteem by his caste. He is still regarded in the same light as he was before the publication of the letter He did not cease to be a *Mahajan* and *Sethia*, and treasurer and secretary of the Bhattia caste. There might be a few Bhattias in Bombay, who do not believe in the Vullubcharya Maharaja who would think better of him for having offended the Maharaja.

—The Str. *Gwalior*, with English Mails, left Aden for Bombay, Tuesday, 3 p. m.

—The Earl of Shaftesbury, who is reported to have committed suicide, was 55 years of age. He married in 1857 the only daughter of the Marquis of Donegal, by whom he has had several children. It was only recently that he succeeded to the title, on the death of his father.

—A telegram from Colombo says that the Hon. Lionel Tennyson arrived there in the *Chusan* on the 11th inst. There was no improvement in his condition. The doctors reported that he was in the same condition as when he left Calcutta.

—The running *amuck* at Nusseerabad is thus explained in the *Pioneer*: It seems that a police constable, named Khudabux, and his brother Bajja, having had some disappointment in connection with a woman, ran *amuck* in the bazaar on Saturday. The head-constable, a policeman, and a cook, who attempted their capture, were killed, and eleven persons wounded, including a sub-inspector of police and a sowar. The two murderers were finally shot down by the cavalry, who were called out to assist in their capture.

—The Shah of Persia has forty-two wives.

—*Indian Messenger:* Our thanks are due to our old Christian missionary Mr. Bomwetsch, for a copy of his Bengali translation of the New Testament. The old Bengali Bible with its unidiomatic Bengali and its peculiar expression has long been a subject of after-dinner talk in native circles. We have often used passages from it as examples of unidiomatic Bengali, as written by foreigners. But in serious moments the thought has often crossed our minds that it would be a real service to the Bengali reading public if some competent writer were to undertake to give us a good readable translation of those celebrated books. We are glad to find that an attempt in that direction is being made first by Mr. Bomwetsch and secondly by a translation Committee, in which there are some native members. We have both the translations before us, and one thing strikes us as rather strange, that though the Committee's translation must have been revised by native gentlemen, yet in point of idiom, elegance and correctness of style, Mr. Bomwetsch's version is superior in many parts. Both the renderings, we feel constrained to remark, are still far from being perfect, in point of idiom; but Mr. Bomwetsch's book is more chaste in its diction and more correct as to grammar and idiom.

Friday, April 16.

—Deaths last week, 423.

—*Bombay Gazette;* The Government of Bombay have granted a site on the Esplanade, adjoining that of the new Municipal Hall, for the Anjuman-i-Islam School. The building will cost about Rs. 1,30,000, of which the Mahomedan community will raise one lakh, the Government undertaking to provide the balance.

—Same; Simla, 15: The Boundary Commission is expected to return shortly. A part comes through Kabul and a part by the north through Cashmere.—Colonel Lockhart's party, from Gilgit, probably meets the Commission somewhere near the new frontier.

—*Times of India;* Marmagao, 15: The first steamer came alongside the new quay at Marmagao harbour to-day, viz., the s. s. *Westbourne* from London, drawing 23 feet. She is discharging heavy weights under 25 ton crane The new quay has 24 feet at low water alongside and is three-quarters finished. It is hoped that the harbour works will be well advanced for general traffic at the end of the year.

Selections.

AMANDA SMITH.

(FROM THE CHRISTIAN STANDARD).

Dear Bro Pepper,—It has been a long time since you have had a line from me. I have thought for some time I ought to let the dear friends have a line from me through your good paper. Well, allow me to start off with the Doxology, "Praise God from whom all blessings flow," for surely the Lord hath dealt bountifully with me. I am well with the exception of a little hoarseness, which comes from a slight cold, and the constant use of my voice day and night for 4 weeks in succession,

But glory to God! Every hour I am the Lord's! He saves me gloriously. I had thought I would wait till I got to Palmas before I wrote again, or to Cape Mount, but the Lord has hindered me up to this time. I got ready to go to Cape Palmas in June, but that is the height of our rainy season. The sea on the coast is very rough often during that season The English steamers that stop at Monrovia do not stop at Cape Palmas, so I had to wait patiently and work away till the Lord would open my way It is all right. Jesus knows. I found much to do in visiting around among the people, as there are many sick during this rainy season and are not able to get out. The Lord has blessed me greatly in house-to-house visiting, reading His Word and praying with the people. I believe he has made me a blessing to some. As I could not get to Cape Palmas, I thought I would go to Cape Mount. The friends there have been waiting on me to come, ever since I have been in the country, but I have not got there yet. I thought I would leave Cape Mount the last place to visit before I leave for home, but on the 10th of September, I started in a Liberian coast boat to go to Cape Mound. My friends tried hard to persuade me not to go as this was the great tornado month, but Cape Mount is only 40 miles from Monrovia. Every now and then I would get a letter from Cape Mount urging me to come, Some one had been and returned, so that when this opportunity came I said, "If others go, I don't see why I can't go too." I began to get a little anxious. I had been long enough in one place. So on Thursday Sept. 10th, we were all on board, with wind and tide in our favour. We expected to reach our destination next morning. About midnight a heavy storn came down upon us. The wind changed and was against us. We were in a great peril. The strong head wind carried away our main sail. We were at our wit's end. The poor men were nearly perished with cold. Though they worked hard and we were in sight of Cape Mount, we were driven back to Monrovia, and were landed safely again on Saturday morning. I thought of Paul. The Lord had given me the privilege of testing His faithfulness on the raging sea. "In perils on land, in perils on the sea, in perils among false brethren." Paul seemed to think the latter was worse than all the rest. I don't know but he was right but glory to God anyhow! Jesus Christ is still mighty to save. On Wednesday night I opened at the 118th Psalm. My eyes rested on the 17th verse, "I shall not die, but live, and declare the works of the Lord." All the time the storm lasted I was deathly sick. At times it seemed that our little boat must go to pieces. The Lord kept me in sweet peace.

It was a week before I rallied good; but the Lord has quieted me. I feel willing to wait His time.

It may not be my time;
It may not be thy time;
And yet in His own time,
The Lord will provide.

On Oct. 10th I started for Clay Ashland about 14 miles from Monrovia on St. Paul's river. As our District Conference was to be held there on the 27th, I thought it would be well to hold some preparatory meetings. I found the repairing of the Church was not finished so I visited about among the people and did what I could. From Clay Ashland I went to Virginia and spent a few days. I tried to help a brother that has been shut up in Doubting Castle for 3 years. My faith claimed deliverance for him but he would not claim deliverance for himself, poor man! It is so sad to see people doubt our loving and mighty Saviour. O how many doubt! but I purpose to believe in Jesus. Amen.

From Virginia I went to Muhlenburg. I was to have gone to Clay Ashland again in time for the Conference, but after several services I had a little brush of fever. Other reasons hindered me from being at the Conference in person but I was there in spirit. I am told they had a wonderful time. I got there the Friday following and was invited by brother Parker, the pastor, to take the service in our Church on Sabbath morning. I said I preferred the evening. We had a crowded house. The Lord gave me liberty as I talk for Him to the people There was a good deal of rain but I got some visiting done among the people. Nov. 12th I leave Clay Ashland for Caldwell. It is a general muster day. This is a good opportunity to find out where they use to hold Camp-meetings. I have been trying to talk it up and get the people interested. They all express a desire for a camp-meeting, but it has been more than 30 years since there was one held at Caldwell. It is central and just the place All the pastors of the different settlements are willing. If the presiding-elder will favour it, we hope to hold a camp-meeting about the 2nd week in January. On the 13th I went to Virginia. On Sunday night I held service. The brother in charge appointed meetings every night. We went in, the Lord giving us His favour. Several claimed a clean heart. One old brother who had sought the blessing for 3 years enabled to enter into rest, clear and definite. I organized a Holiness Band meeting, which the pastor, brother Sims visited and approved. The Lord blessed me as I visited the people in the different settlements. I went to see one sick man. I read the 17th chapter of John and told him how Jesus had prayed for him long ago. He was much interested. As I sung and prayed, the Spirit of the Lord came to him, and light broke in upon the darkness. I left him trusting. When I came back his first words were, "Glory to Jesus! He has dolivered my soul. I am so glad you came The Lord sent you here. You have done me a thousand dollars worth of good." The face of the poor man was so lighted up that the little room seemed to be lit up with glory.

These settlements need some one to go among them and help the people. I have been trying to get the women to do more of this work, but so many try to do this work unconsecrated and unbaptized and fail. Then it is hard to get others to take hold. The harvest is great but O Lord, how long! So many women are at ease in Zion. May the Lord arouse them! Amen! Amen!

On December 2nd I came to Brewerville. The Baptist Association was held there, it being 20 years since that denomination was organized in Liberia. They had a pleasant time. They have made progress. I heard some of the best preaching that I have heard in a long time. Many of these brethren, I am glad to say, are straight on the temperance question. O, if only all the leaders of the different denominations were straight on this question, we could soon save our little republic from the terrible blight that strong drink has made, Thank God He has some that are as loyal and true as steel here in Africa. Our God is marching on! At the writing of this letter for the first time in the history of this republic there is being held at Monrovia a Temperance Convention under the auspices of the Band of Hope Gospel Temperance Society that we organized there 4 years ago.

During the week of the Association they gave me an invitation to hold a prayer-meeting each afternoon. The Lord greatly blessed us. Sunday was the last day. A number of natives came, They stood outside as they could not get in the house. After the services were over I said to some of the brethren, "Why not call those dear native people in and say a word?" They agreed. They took them into the Church and had 3 short addresses, prayer and singing. The writer was the last speaker. O, how my heart yearns for these poor souls! The Lord helped me to talk to them through a brother who is a Liberian, and a missionary among them. As I looked at them and saw how eagerly they listened, my prayer went up to God for labourers in the harvest; for surely the fields are white and ready.

On Tuesday the 8th, at 4 o'clock, in the Methodist Church, I held a meeting and gave the people a talk on Holiness, which I trust was a blessing. At 7 30 I spoke again to a crowded house from Acts 2: 17. The Lord gave me great liberty. We had an old-fashioned prayer-meeting. This afternoon I have to give another Bible-reading, and at 7 o'clock I will speak again God willing.

On Thursday I leave for Monrovia. I have visited among some of the new-comers. Some are sick, very poor and helpless, while others are doing well. O Lord bless the poor and save them. Help me to praise the Lord for He has answered my prayer in the conversion of my little native Bassa girl. The Lord gave her to me. She has been with me nearly 3 years. She is about 7 years old. They have no records of births. She is a very interesting child. As the Lord gave her to me, I gave her back to Him and consecrated her to the Lord. I have prayed and asked others at home and in England to join me to pray for her. On Nov. 19th during the meetings I was holding at Virginia my little Frances gave her heart to God, and was, I believe, soundly converted. O help me to praise the Lord for His goodness in the salvation of this little heathen girl. "Ethiopia shall stretch forth her hands unto God." Amen! Amen!

The year will soon be out for the paper, but please continue to send it to me, I shall hate so to do without it. I am willing to come home if the Lord says so and if not to stay, just as He wills. Lord I am Thine, entirely Thine, for ever and ever. Amen.

Yours in Jesus. AMANDA SMITH.

Brewerville, Liberia, W. C. A., Dec. 10, 1885.

A REMARKABLE CONVERSION.

BY REV. STEPHEN G. HOPKINS.

MR. HENRY E—— died in this village (Deposit, N. Y.) on the twenty-seventh day of last December, at the age of seventy-seven years. He was very widely known, and wherever he was known it was as a man of unusual mental ability, and as an infidel. His infidelity was of the boldest and baldest type. Perhaps the best idea of what he was, is given in what a Christian neighbour used to say to him: "Henry E——, you are the most honest *devil* that I ever knew."

For two or three years before his death, he had been something of an invalid. His illness had not been sufficient to prevent his attending to his business, or to affect in the least the clearness and vigour of his mind. It refused, however, to yield to remedies, and steadily, though almost imperceptibly, gained ground. He become quite infirm in body, but not till within two or three weeks of his death did his mind begin manifestly to fail.

In the early part of last May, a Christian lady asked me if I would not call upon Mr. E—— I replied that I would, but in my own mind put off my going to some undetermined day in the future. Twice afterwards in the same month I met that lady, and each time she renewed her request, and each time I renewed my promise, with the same postponement to the indefinite future. I had heard such accounts of Mr. E——'s infidelity, of the scorn and contempt he felt, and did not hesitate to express, for Christianity and Christian ministers; I had heard such a story of the treatment actually received from him by a clergyman only a few weeks before; that I did not care to expose either my faith or myself to similar treatment. Early in June, meeting the same lady again, she said "You have not made that call yet." "No," said I, "I have not." "Well," said she, "I really

wish you would. Mrs. E——has said she would like to have you, and I am sure that Mr. E——would be *willing* to see you." Out of shame and in desperation, I said "I will make that call next week" I did so. To my utter surprise, I was received with the utmost courtesy and even gladness. After a little preliminary conversation, Mr. E—— himself turned the talk to religion by saying "I have been looking the whole ground over, and have concluded that I shall not get up from this illness, and that sooner or later it will bring me to the end, and I am not quite ready for that, and wish to know more about it; and we have wished to have you come to see us because we feel that you can speak with authority."

The talk that followed was purely religious, but general and inconclusive, and at best only prepared the way for other conversations. I meant to see him again in a very few days, but was prevented. About ten days afterwards, I was sent for to come as soon as possible. I went instantly. I found Mr. E——in dreadful distress. There was some pain of body, but that was as nothing compared with his mental and spiritual suffering. It was the most terrific conviction of sin I have ever witnessed, at times it overpowered his utterance, his lips trembling so that he could make only inarticulate sounds. I had scarcely seated myself, when he said "Mr. Hopkins, I don't know that you can help me, but I think you can tell me how I can get relief, or of some one who can help me." "No," said I, "I can't help you, Mr. E——. Christ is the only one who can do that. Christ is the only one you need." "I can accept Christ as a principle," said he. "Ah," said I, "that wont do. Christ as a mere principle wont help you in the least. You need Christ as your personal Saviour." Then I took a seat close to him, and tried to make just as plain as possible to him the truth as it is in Jesus. There was something almost awful in the way he watched me. I shall never forget the keen, eager, intense questioning of the gaze he kept fastened upon me. At length his wife said something about prayer. He fairly sprung forward in his invalid chair, and said "O yes; do pray! Let me get down on my knees, too." I did not know that he was able to stand, and so said "No, Mr. E—— You can get just as low before God in your chair as on your knees. Just follow me, and make my prayer your own." I then prayed with him, and as I closed he burst forth into a passionate, broken cry to God for himself. His wife told me afterwards that he did little else all the morning of that day, and the preceding night, and the night that followed, but walk up and down his parlour crying to God for mercy.

It was nearly, if not quiet a week, before he began te obtain any relief. Then the possibility of salvation for him began to dawn into his heart as a hope. "If He should save me now, it would be a case unparalleled in history." He understood Paul's "Of whom I am chief." Gradually as he grew into faith, the storm and struggle of his soul ceased. Peace entered his heart. He came to know the blessedness of the man whose iniquity is forgiven, whose sin is covered. The change that came over the whole man was marvellous. He had been proud, self-centered, self-reliant He grew into the most beautiful and touching humility and childlikeness. "I am a novice in religion," he once said. "I don't know anything. I want all the help you can give me, and I want the sympathy and prayers of all Christian people."

His attitude towards Christ became that of tender and clinging faith and love. He could scarcely speak the name of Christ without tears coming into his eyes. Often when kept awake by restlessness or pain, he was overheard talking to Christ, and the form of his address was almost always "O my dear Master." His life became one of almost literally unceasing prayer. It did not seem possible for him to have enough of it. He never let a Christian come into the house without asking him to pray, and praying with him. He used to have his little grandson come in to repeat for him and with him the Lord's Prayer. Once, when on account of absence from home I had not seen him for a week, he said "I have been hungry, *hungry*, HUNGRY for prayer." So his life went on, his faith growing clearer, his hope brighter, his assurance stronger, his rest in Christ sweeter and more full of peace and joy, till at last the earthly end came.

His conversion has produced the most profound impression wherever he was known. Citizens of this place have been met at points along the whole length of the Delaware to Philadelphia, and along the line of the Erie as far east as New York, with the question "Is it *possible* that Henry E——has become a Christian?" Many old friends have come here from other places to see him and talk with him, and more than one has said to me "I never expected to hear Henry E——speak of Christ as he has. He is the last man in the world that I ever expected to hear pray." The first reports of his conversion were received with the utmost incredulity. A prominent Christian man of the village, when I told him of Mr. E's conversion, looked at me in a pitying sort of way, as if I had allowed my sympathies to run away with my judgment. After some weeks he went to see Mr. E. The next day he met me and said "I went yesterday to see Henry E. It is perfectly wonderful. It just shows how we can go to God. If that man had sinned against any earthly law as he has sinned against God, there would not have been any possibility of pardon for him. But he goes to God, and God forgives him, and he has the assurance of that forgiveness." "Then," said I, "you have no doubt *now* in regard to his conversion?" "Not the least in the world," said he.

There has been, for many years, a strong infidel clique in this village. Mr. E. was one of its leading members. His conversion has been the most staggering blow that clique has ever received. They do not know what to make of it. In their attempt to account for the change in him, they have resorted to falsehood and slander, as the Pharisees did in their attempt to explain the miracle of the day of Pentecost. But the fact remains, that in the case of this man, a notable miracle has been wrought, and they cannot deny it. The fact remains that this man who for years had only scorn and contempt for Christianity, came before his death to hold and preach the faith which once he would gladly have seen rooted from existence in the world. And, like the disciples of old, the Christians of this village have glorified God in this latest Saul of Tarsus.—(*N. Y. Evangelist.*)

THE PATMOS MESSAGE.

BY REV. HORATIUS BONAR, D.D.

(*Read at the Mildmay Prophetic Conference.*)

MY DEAR MR. MATHIESON,—I find that there is no hope of my being able to be with you in March at your prophetical conference. The hand of God still lies upon me, and though I am very considerably restored to health, I am still under medical restrictions, which prohibit exertion either in travelling or in speaking.

Such being the case, I am exceedingly desirous to express my sympathy with you in the object of your projected gathering at Mildmay; and my fellowship with you in the great and glorious truths on which you propose to confer together, as brethren in a common Lord, who are looking back to Him who came the first time as the Bearer of our guilt upon the Cross, and looking forward to Him who is coming the second time to receive the crown which the Father has promised Him as the heir of all things, and Prince of the kings of the earth.

I know not but that this may be my last opportunity of bearing witness to the much-forgotten doctrine which was so specially given to the Church as her blessed hope, and I wish to say how increasingly important that doctrine seems to me to become as the ages are running to their close, and the power of the great Adversary is unfolding itself both in the Church and in the world. For this is not merely "man's day," but "Satan's day;" and he has come down, having great wrath, because he knoweth he hath but a short time. The poison of the last days has penetrated everywhere: unbelief error, strong delusion, self will, ambition, pride, hatred of God and of His Christ,—these are the deadly forces that are operating all over earth and disintegrating society, making all human rule impossible, and demonstrating the necessity for the arrival of Him who is to end all these overturnings, and to introduce the reign of peace, the kingdom of everlasting order—the time when the vile person shall no more be called liberal, when darkness shall no more be called light, nor Science substituted for Scripture, nor the glitter of human culture for regeneration by the Holy Ghost.

Antichrist is rising rapidly and gathering strength. Multitudes are enlisting unconsciously under his banner, and adopting his watch-word—LIBERALITY;—reckoning it illiberal to believe in judgment to come, or in hell, or in the wrath of God, or in the sinner's eternal doom. To meet all this we look for the arrival of the Christ of God; and as the confusion increases, and the rebellion waxes stronger, and stronger, we raise more and more loudly the Church's ancient cry, How long, O Lord, how long?"

The human heart "deceitful above all things and desperately wicked," is speaking out and acting out more than ever the deadly evils which, from age to age, have been developing themselves in a thousand forms. The lawlessness of the human will, the pride of the human intellect, the ambition of the human heart, the determination of man to make humanity a god to itself, and to make natural law a substitute for supernatural law and a pretext for expelling God from His own creation; these are the combined human and satanic agencies against which the Church of God must specially contend. For, "if the foundations be destroyed, what can the righteous do?"

The beguiling of unstable souls, the schemes of hell for deceiving the elect, the rapid development of diverse and strange doctrines, the entanglement of multitudes in the snare of the fowler,—these are the symptoms of evil that alarm the Christian man as precursors of the last consummation of evil, the first-fruits of the last sad harvest of hell.

All this may be called illiberality and pessimism, the morbid forebodings of diseased spirituality; but what if it should be all true? "Let us not sleep, as do others; but let us watch and be sober." The awful winding up may be nearer than we think. The "harvest of the earth" is ripe; and, as for "the clusters of the vine of the earth," are they not long since, "fully ripe"? and is it not the great long-suffering of God suspending the execution of wrath, long since overdue, that has stayed the vials of vengeance?

Forgive me for writing thus strongly; but, as one of the oldest students of the prophetic Word, I feel constrained to speak out, and to give to my brethren in Christ what may be my last testimony.

The Patmos message of our great King and Lord is still sounding in the ear of the Church, "He which testifieth these things saith, Surely I come quickly." Shall she not speak loudly out her responsive, "Amen: even so, come, Lord Jesus."—(*Word and Work.*)

TELEGRAPHIC NEWS.

London, April 8th, Midnight: In the House of Commons to-night Mr. Gladstone made his promised statement regarding the

future government of Ireland.—His scheme, which he explained to the House, provides for a Parliament in Dublin with legislative and administrative powers, including the levying of taxes.—The Parliament, which will be quinquennial, will consist of two Orders, sitting together in the same House, but voting separately if required, and each possessing the power of veto.—The first Order will comprise twenty-eight Peers and seventy-five additional Members, who will be elected under the property qualification, whilst the second Order will include the present Irish members of the House of Commons, *plus* one hundred and one members, who will be elected according to the existing Franchise.—Ireland will cease to send Representatives to the Imperial Parliament, which will retain all control over the Irish Customs, Excise and Constabulary.—The Viceroy will hold office for a term of years.—The Irish Parliament will not be competent to establish any religion, to deal with Royal prerogative, or interfere in any way with the Army and Navy, or the Colonial or Foreign relations of the Empire.—Ireland will have to pay a fifteenth of the Imperial charges.

Washington, 8th: The House of Representatives have rejected by 161 against 126 votes Mr. Bland's Bill for the "Free Coinage of Silver."

Sophia, 8th: Prince Alexander has accepted the decision of the Powers appointing him Governor-General of Roumelia for a term of five years.

Washington, 8th: In the House of Representatives an amendment which was brought forward to suspend the silver coinage on the 1st July, 1889, was also rejected by 201 votes against 84.

London, 9th: In the Commons last night, the Right Hon'ble G. O. Trevelyan furnished explanations to the House respecting his resignation of the post of Chief Secretary for Scotland, and announced his intention of opposing Mr. Gladstone's Irish scheme.—Mr. Parnell expressed his approval of it, subject to certain slight modifications.—The London Press, in discussing the scheme, generally condemn it as a step tending towards the disintegration of the Empire and converting Ireland into a Colony.—The *Times* expresses confidence in the ultimate rejection of it.—The *Daily News* approves of it, and warns both the Liberals and Conservatives that its rejection would necessitate their preparing a scheme for an alternative policy.

10th: In the House of Commons the adjourned debate on Mr. Gladstone's scheme granting legislative and administrative independence to Ireland was resumed last evening.—Mr. Chamberlain explained to the House his reasons for resigning his seat in the Cabinet.—He said he objected to the scheme submitted by the Premier to the House last night, in consequence of the absence therein of sufficient guarantees whereby the integrity of the Empire would be preserved, and, moreover, in his opinion, the scheme itself would not even satisfy Ireland.—The Marquis of Hartington explained his reasons for having abstained in joining Mr. Gladstone's Cabinet.—His lordship condemned the scheme, and vigorously appealed to all parties to unite in order to maintain the integrity of the Empire and the supremacy of the law.—The House has adjourned the debate until Monday.—Replying to a question in the House of Commons last night, Mr. Gladstone said that the Easter recess will commence on the 19th instant.—Mr. Heneage has resigned the Chancellorship of the Duchy of Lancaster.—Orders have been given by the Horse Guards to withdraw five battalions from Egypt in May and June next.

Athens, 11th: The Greek Chamber, after a long and most animated debate, has passed a vote of confidence in the Ministry.

London, 12th: The Earl of Morley, Chief Commissioner of Works, has resigned.—Sir U. Kay Shuttleworth, Under-Secretary for India, has been appointed Chancellor of the Duchy of Lancaster, in place of Mr. E. Heneage, who resigned the post.—The *Daily News* states that Mr. Edward Stafford Howard, member for Thornbury, will be appointed Under-Secretary for India, in place of Sir U. Kay Shuttleworth, and that Mr. W. C. Borlase member for St. Austell, will replace Mr. Jesse Collings as Secretary of the Local Government Board.—The trial of the Socialist leaders Hyndman, Burns, Champion and Williams for using seditious language in the late West End riots has been concluded, and resulted in all four prisoners being acquitted. A large meeting will be held at Her Majesty's Theatre on Wednesday next, when the Marquis of Hartington will move, and Lord Salisbury will second, a resolution to maintain the legislative union of England and Ireland.

13th: The debate of Mr. Gladstone's Bill for granting legislative and administrative independence to Ireland was resumed in the Commons last night.—Lord Randolph Churchill, who took part in the debate, denounced the Bill as simply a repeal of the Union, and said that the safeguards mentioned therein were illusory.—Mr. Thomas Burt and Mr. Charles Bradlaugh both made speeches in support of the Bill.—The debate was adjourned.—Mr. Gladstone, in reply to a question, said that if the Bill was read a first time to-morrow (Tuesday) night, the Budget would be presented to the House on Thursday, and the Irish Land Purchase Bill on Monday next.—The Earl of Kenmare has resigned his appointment of Lord Chamberlain.—The appointments of Mr. Edward Stafford Howard as Under-Secretary of State for India and Mr. W. C. Borlase as Secretary to the Local Government Board, published by the *Daily News*, have been confirmed.

Constantinople, 13th: The Porte has sent a Note to its representatives abroad stating that it is necessary to put a stop to the state of things existing on the frontier between Greece and Turkey, the menacing attitude of the Greek Government compelling Turkey to be put to heavy expense.

Suakin, 13th: The first of the Egyptian battalions intended to relieve the native Indian garrison arrived here to-day.

London, 14th: The debate on Mr. Gladstone's Bill for administrative and legislative independence of Ireland was resumed in the House of Commons last night. Mr. Goschen, who took part in the debate, said he was strongly opposed to the principle and the details of the Bill, and urged upon his hearers the danger that would ensue by yielding to the pressure of the Parnellite party.—Mr. Gladstone said that the provisions of the Bill which related to the Customs and Excise and to the exclusion of Irish members from the Imperial Parliament were not of vital importance.—The House eventually read the Bill a first time without a division.—The Earl of Cork, K. P., Master of the Horse, has resigned.—Considerable sensation has been caused in London by the suicide of the Earl of Shaftesbury in a cab in Regent Street yesterday.—Lord Elgin has been appointed Chief Commissioner of Works in place of the Earl of Morley, who resigned the appointment.

Constantinople, 14th: Turkey has proposed to the Powers that the International Fleet now assembled in Suda Bay be employed in compelling Greece to disarm.

London, 15th: The meeting which took place at Her Majesty's Theatre last night, to protest against Mr. Gladstone's Irish scheme, was densely crowded by representatives from all Parties, and the proceedings throughout were of a most enthusiastic character.—Lord Salisbury, in moving his Resolution for the maintenance of the legislative Union of England and Ireland, said that Mr. Gladstone's Bill for granting legislative and administrative independence to Ireland was an ignominious surrender, and if passed would weaken the whole Empire.—The Resolution, which was seconded by the Marquis of Hartington, was then adopted unanimously by the meeting.—The elections for the two seats at Ipswich, left vacant owing to the Liberal members, Mr. Jesse Collings and Mr. H. W. West, Q. C., having been unseated for bribery, have resulted in the return of Mr. Dalrymple and Lord Elcho, the Conservative candidates, who headed the poll by a small majority, defeating Mr. Horace Davey, Q. C., the Solicitor General, and Mr. Hervey, the Liberal candidates.

WE SHOULD BLOT OUT DISEASE IN ITS EARLY STAGES.

THE disease commences with a slight derangement of the stomach, but, if neglected, it in time involves the whole frame, embracing the kidneys, liver, pancreas, and in fact the entire glandular system; and the afflicted drags out a miserable existence until death gives relief from suffering. The disease is often mistaken for other complaints; but if the reader will ask himself the following questions he will be able to determine whether he himself is one of the afflicted:—Have I distress, pain, or difficulty in breathing after eating? Is there a dull, heavy feeling attended by drowsiness? Have the eyes a yellow tinge? Does a thick, sticky mucous gather about the gums and teeth in the mornings, accompanied by a disagreeable taste? Is the tongue coated? Is there pain in the sides and back? Is there a fullness about the right side as if the liver were enlarging? Is there costiveness? Is there vertigo or dizziness when rising suddenly from an horizontal position? Are the secretions from the kidneys highly coloured, with a deposit after standing? Does food ferment soon after eating, accompanied by flatulence or belching of gas from the stomach? Is there frequent palpitation of the heart? These various symptoms may not be present at one time, but they torment the sufferer in turn as the dreadful disease progresses. If the case be one of long standing, there will be a dry, hacking cough, attended after a time by expectoration. In very advance stages the skin assumes a dirty, brownish appearance, and the hand and feet are covered by a cold, sticky perspiration. As the liver and kidneys become more and more diseased, rheumatic pains appear, and the usual treatment proves entirely unvailing against the latter agonising disorder. The origin of this malady is indigestion or dyspepsia, and a small quantity of the proper medicine will remove the disease if taken in its incipieney. It is most important that the disease should be promptly and properly treated in its first stages, when a little medicine will effect a cure, and even when it has obtained a strong hold the correct remedy should be persevered in until every vestige of the disease is eradicated, until the appetite has returned, and the digestive organs restored to a healthy condition. The surest and most effectual remedy for this distressing complaint is "Seigel's Curative Syrup," a vegetable preparation sold by all chemists and medicine vendors throughout the world, and by the proprietors, A. J. White, Limited, London, E. C. This Syrup strikes at the very foundation of the disease, and drives it, root and branch, out of the system. Ask your chemist for Seigel's Curative Syrup.

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"To Mr. A. J. White" "W. S. FORSTER.

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Per Str. *California*, 14:

For Liverpool—Mr and Mrs Dempster and infant, Miss Stuart, Mrs Speedy and child, Mr and Mrs Harington, Mr and Mrs McKenzie and 4 children, Lieut F L Jones, M C H Holme, Mr Bean, Lieut and Mrs Davidson, Mr and Mrs Edwards and 3 children, Major Curtin, Mrs Forbes, Mrs Forbes, Miss A Eston (New York), Mrs Empson, Mr and Mrs Scott and 3 children, Mr and Mrs Rebsch and child, Mrs Brooks, Mrs A J Brooks and 4 children, Mrs and Miss Petman, Col and Mrs Hogg and 2 children, Mrs G S Young and 2 children, Mrs Muir and 2 children, Mrs Pile and child, Mrs King and 4 children, Capt and Mrs Leopolds Viana (Gibraltar,) and Lieut E C Grant.

Per P. and O. Str. *Assam*, 16:

For Brindisi—Mr A Embank, Mr S Smith, Rev and Mrs Walton and child, Mr A Framstadt, Mr W W Wiggin, Mrs Blathwayt, Mrs Harvie, Mr E A Neale, Mr R G Hardy, Rev F C Gittens, Major and Mrs A Gazelee, Mr J Davidson, Major Hamilton, Mr J W Davis, Mr Monteath, Mr H St John Browne, Dy Surgn Genl R Webb, Mr Cowsnamue, Mr Stane, Mr Huttmann, Mr G W Fawlkner, Mr Newson, Col and Mrs Caldicott and child, Capt H P Picot, Mr W N Black, Mr and Mrs Gahan, Brigr Genl Sir C McGregor, Mr R B Doake, Mr Edwards, and Mr A R Mackintosh.

For London—Mr J Leech, Mr J W Mills, Major Genl Leslie, Mr T E Brooks, Mr L L Evans, Mr J Newell, Mr Alston, Mrs Macpherson, Mr Stewart, Surgeon Major Fiddes, Mr R Henderson, Mr Issac Reed, Mr Weeks, and Mr Bagat Read.

For Venice—Dr and Mrs Wyer.

For Suez—Mr A Cases, and Mr G A Gott.

For Aden—Major Tyndall.

Per. Str. *Pandora*, 16:

For Trieste and Venice—Mr and Mrs Neale, Mr and Mrs A Grossmann, Mr and Mrs Minck, Lt-Col T A Scott, Count de Erlach, Mr Ed de Marquard, Mr H W Parker, Mr C I Daniell, Mr A Schlesinger, Lt Nelson, Rev C Merck, Mr M Baner, Mr P Daendliker, Mr O Schoch, and Rev Father Aloysius.

For Port Said—Rev Father, F A Bergeretti.

For Suez—Mrs D Macropolo.

PASSENGERS ARRIVED

Per P. and O. Str. *Ravenna*, 12:

From London—Lady Arbuthnot, child and 2 infants, Mr H Dwane, Mrs Foord, Mrs J F Tnohey and infant, Miss Lamond, Mr D Percey, Mr Wright, Mr Sage, Mr R Strachey, Lieut J Caldecott, Lieut J Buchanan, Lieut J Rose, Surgn H G Gardiner, Surgn W O Wolseley, Surgn P M Ellis, Surgn W L Lane, Surgn S A Crick, Surgn A Harding, Surgn H J McLauchlin, Surgn R T Beamish, Surgn S H Swane, Lieut C Boultbee, Mr and Mrs Taylor and 2 infants, Miss Johnson, Lieut F Ellton, Surgn H Richardson, Mr F J Moore, Mr J Keast, Mr J W H Budge and 6 adults, Mrs Cook, Mr W Francis, and Lieut A Stephen.

From Malta—Lieut Beresford.

From Venice—Col C B Knowles.

From Brindisi—Mr Hoare, Mr Oafley, Mr Findlayson, and Mr Warden.

Domestic Occurrences.

DEATH.

ALEXANDER—April 1st, in the Sir J. J. Hospital, Mr. Jacob Alexander, Native Christian school-master.

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Mrs. Shaw, 1st April 1887	10	14	0
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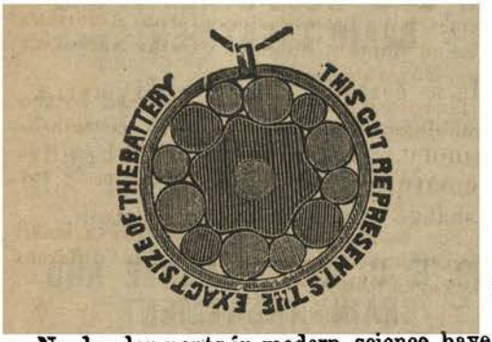

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